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MISCELLANY.

THE EXAMPLE OF ST. PAUL RECOMMENDED TO SUNDAY SCHOOL  
TEACHERS.

(Continued from page 208.)

II. THE APOSTLE'S DECISION OF CHARACTER, COURAGE, AND FORTITUDE.

Decision of character is essential to every man who acts a public part, and becomes the leader of others; courage is necessary to induce him to attempt great things, and fortitude that he may be able to endure severe trials. That these virtues were manifested by the Apostle Paul, in a very remarkable degree, his whole history proves.

St. Paul in reviewing his life, thus notices the decision of his character in his unconverted state: "ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." *Gal. 1:13, 14.* Having thus stated the decision of his character in his unregenerate state, he then beautifully exhibits the contrast: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." *Gal. 1:15, 16.* He then proceeds to sketch his subsequent history which eminently showed the holy decision of his character. We select one instance of this characteristic: Peter "fearing them which were of the circumcision," would not eat with the Gentiles, and "Barnabas also was carried away with their dissimulation." How did St. Paul act in so critical a situation, when we might have supposed that his former Jewish prejudices would have been revived? he tells us, "When Peter

VOL. II.—K k

was come to Antioch, I withstood him to the face, because he was to be blamed." *Gal. 2:11.* Here was no hesitation, no submission, even to Peter's influence; no compromise to favour his own national prejudices in matters of comparatively minor importance ; but the decided Paul stands firmly on the ground of principle, inflexible and determined, in all cases, and at all events, to adhere to duty, and to oppose the dictates of timidity and dissimulation.

The Apostle, being thus decided in his character, manifests his courage on all occasions ; he shrinks back from no difficulties however great, nor fears any enemies however powerful. Before his persecutors he stands unmoved, strong in the truth and sustained by Divine power. While the judge "Felix trembled," Paul the prisoner stands undaunted ; while king Agrippa says, "Almost thou persuadest me to be a Christian," the magnanimous Apostle with transcendent eloquence and noble boldness replies : "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." *Acts 26:29.* Who does not see the inferiority of the king and the judge to Paul the prisoner ?

Not only did St. Paul manifest his courage when publicly arraigned before his judges; but when in private, he looked forward to his approaching persecutions he was undismayed. When he called the elders of the church of Ephesus together to bid them farewell, he thus declares his expectations and his courage: "And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there : save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." *Acts 20:22, to 24.* Nor did the Apostle's courage forsake him when these sufferings, which were matters of general expectation with him, were foretold as certain and approaching events. When St. Paul was pursuing his journey to Jerusalem, Agabus the prophet, "took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." *Acts 21:11.* His Christian friends, hearing this, endeavour to dissuade St. Paul from going to Jerusalem, but he boldly replies to their affectionate entreaties : "What mean ye to weep and to break mine heart ? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." 13th verse. The courageous Paul found it more difficult to oppose the tears and entreaties of his friends, than the threats and chains of his enemies. Nor did the Apostle's banishment to Rome destroy his courage, for we find him even there "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence." *Acts 28:31.*

The following is a recapitulation of the Apostle's labours and sufferings

which he adduces, not for the sake of boasting, but of self-defence : "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness ; besides those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:23 to 28. Such labours, perils, sufferings, and anxieties, unassisted human nature could not sustain ; but the Apostle was upheld by power from on high, and thus was enabled to continue steadfast unto the end.

The life of the Apostle Paul being thus distinguished by holy courage and fortitude we may naturally expect to find that his epistles breathe the same spirit, nor shall we be disappointed. Hence he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? as it is written, For thy sake are we killed, all the day long, we are accounted as sheep for the slaughter : nay, in all these things we are more than conquerors through him that loved us ; for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:18, 35 to 39. "I think that God hath set forth us the Apostles last, as it were appointed unto death ; for we are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. "And why stand we in jeopardy every hour ? I protest, by your rejoicing which I have in Christ Jesus our Lord, I die daily." 1 Cor. 15:30, 31. Here we perceive that Christian principles rendered the mind of the Apostle, superior to corporeal and temporal sufferings of the severest kind, while he fully and firmly proved his attachment to Christ, and his glowing hopes of future glory.

While God was thus pleased to exercise St. Paul, he was enabled not only to exhibit an example of Christian courage and fortitude, but to rejoice in Christian consolations, and to know that from his very trials the cause of Christ and the benefit of his people were promoted ; thus through his afflictions, like Noah gazing on the bow of the covenant, beyond the storm he beheld encouragement arising, amidst otherwise distressing and painful circumstances. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ ; and whether we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer ; or whether we be comforted, it is for your consolation and salvation, and our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not,

brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." 2 Cor. 1:5 to 8. "We are troubled on every side yet not distressed; we are perplexed but not in despair: persecuted but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:8 to 10. "Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak then am I strong." 2 Cor. 12:9, 10. "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Phil. 1:12 to 14, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."\* Phil. 2:17.

Is this the language and conduct of an impostor? Do not these declarations carry with them internal evidence of such confidence in the Christian cause, as can be accounted for on no other hypothesis than the perfect credibility of this witness for the truth? A hero so disinterested, so self-denying, so courageous and decided, is indeed worthy of that sacred cause to which he devoted his enlarged powers of body and mind.

The decision of character, the courage, and the fortitude of the Apostle Paul are well worthy the imitation of Sunday school teachers. When we place ourselves near to such an example, do we not feel an humbling sense of our own inferiority? Have we sometimes fancied our difficulties great, and our discouragements numerous, and thus been tempted to relax our exertions; let us gaze on St. Paul, and chide ourselves that we should have dared to entertain such thoughts. Well may we feel ashamed when our petty trials are compared with his severe persecutions and distresses. May we, as we contemplate the Apostle's example, imbibe his bold and vigorous spirit, and while we consider the cause of Christ as alone worthy of our chief energies, let us afresh devote ourselves, body, soul, and spirit, to his service.

There are some individuals in the ranks of Sunday school teachers who are not yet decided for Christ, let them consider the example of St. Paul attentively, and bow before that Saviour whom they have hitherto slighted by their indecision, and let them resign all they have and are to him. Let them remember that true excellence cannot be attained without decision of character, and that amidst the abounding advantages and privileges of the present time, if they continue undecided, they are in the eyes of God and man totally "without excuse."

\* If I should even be poured forth as a drink offering upon the sacrifice and service of your faith, while you are presented as an acceptable offering to God, I joy and rejoice with you all. See Doddridge.

III. THE APOSTLE'S SPIRIT OF DEVOTION AND HIS ANXIETY FOR THE PRAYERS  
OF HIS FELLOW CHRISTIANS.

The fire of zeal and courage would soon have been extinguished in the Apostle's mind, had it not been supplied with fuel from the heavenly altar. Mere human power could not have sustained him amidst his numerous persecutions and trials : he, by prayer, laid hold on Omnipotence. When Paul was called by divine grace, Christ said of him, with expressive import, "Behold he prayeth!" Acts 9:11. and the devotional spirit so observable at the commencement of his conversion, was by no means confined to that auspicious period. Prayer appears never to have been unsuitable, always to have been seasonable, to the Apostle. It was the spiritual element in which he lived, moved, and had his being. In all his sufferings and joys, his hopes and disappointments, his life and death; prayer was his solace, prayer was his delight.

Nothing appears to have excited so much joy in the Apostle's heart, as the success of the gospel ; and he showed this in his thanksgivings and prayers : "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers." Eph. 1:15, 16. See also 17th and following verses. The benefits which the Apostle wished that his friends might possess, and for which he most fervently prayed, were spiritual blessings. "The very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. When St. Paul was a prisoner, he did not suffer his troubles to prevent his prayers ; but rather, when prevented from public labour, he abounded more and more in prayer for his fellow christians. "Wherefore I desire that ye faint not at my tribulations for you, which is your glory : for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:13, 14, 15. He then pours out his most ardent desires for the spiritual welfare of the Ephesians, in language exceedingly expressive, spiritual, and sublime. See 16th to 21st verse. Indeed the remembrance of his fellow christians at the throne of grace, appears to have been an habitual practice with the Apostle : "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." Rom. 1:9. "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints." Col. 1:3, 4. "Always, in every prayer of mine for you all, making request with joy.—For God is my record, how greatly I long after you all, in the bowels of Jesus Christ ; and this I pray, that your love may abound yet more and more in knowledge, and in all judgment, that ye may approve things that are excellent ; that ye may be sincere, and without offence till the day of Christ ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

Phil. 1:4, 8 to 11. "For this cause we also, since the day we heard it, do not cease to pray for you." Col. 1:9th, and see following verses. "We give thanks to God always for you all, making mention of you in our prayers." 1 Thess. 1:2. "We pray always for you." 2 Thess. 1:11. And as a closing proof of St. Paul's permanent regard to the duty of prayer, we may adduce his declaration to Timothy: "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing, I have remembrance of thee in my prayers night and day." 2 Tim. 1:3.

Not only did St. Paul thus abound in supplications for his fellow christians, but he shows very great earnestness in soliciting their intercessions for himself, as one who realized the infinite importance of prayer, and felt its connexion with every joy and every hope: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. 15:30. "Ye also, helping together by prayer for us." 2 Cor. 1:11. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak." Eph. 6:18 to 20. "Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men." 2. Thess. 3:1.

There is not a more instructive example for a christian teacher to imitate, than the Apostle Paul in his ardent devotions, which at once purified, elevated, and stimulated him in all his various labours. Did the great Apostle who was endowed with superior natural qualifications, and favoured with enlarged spiritual communications, feel the necessity of prayer, surely we as Teachers cannot be too sensible of its importance. A due consideration of the difficulty of imparting religious instruction, will lead us to look to that God who alone can enable us to teach aright, and who alone can give the needed blessing. Those teachers who abound most in prayer, are likely to be the most successful.

Sunday School Teachers should also abound in intercessory prayer, especially for their children and their fellow teachers, both in private and at their stated meetings. God honours united prayer; union in prayer, as well as in labour, is strength. Then may we hope for spiritual success in our work, when God abundantly pours on us "the spirit of Grace and of supplications."

*(To be continued.)*

#### RULES FOR COMPOSING CATECHISMS FOR CHILDREN.

*(Concluded from page 233.)*

X. Rule. "It may be proper enough in the larger of those Catechisms, or those which are composed for a youth of 12 or 14 years of age, that the whole

scheme or methods be different from those which are framed for mere infancy or childhood." So the Assembly's Catechism is written in a different method from those which I have composed for younger years, though the same religion and the same gospel is exhibited in both.

By such a diversity of methods young persons will see the same truths set in a different light. And it may be of considerable use, especially to those of a brighter genius and better parts, to turn their religion on all sides, and learn how beautiful it is in every situation ; to observe how happily all the parts correspond with one another, and all conspire in the glory of God, the honour of Christ, and the salvation of sinful man. But I think, for all the younger Catechisms, it is much better they should be formed in the very same method, lest while children are so very young and ignorant, variety of methods should embarrass rather than enlighten them. For this reason I have framed my two first Catechisms on the very same plan.

XI. Rule. "In those younger Catechisms where the scheme and method is much the same, let the questions and answers be expressed in different forms of words, and the manners of inquiry and reply bear a little different turn, even though the sense may be the very same." This will have two considerable advantages in it. (1.) The child will not be ready to intermingle the answers of the *younger* and *elder* Catechisms together ; which he would perpetually do if the questions were expressed in the same words, or if the answers began in the same forms of speech. (2.) The child will gain more knowledge of the things of religion, and of the language of Christianity, by having the same doctrines and duties set before him in different forms of speech, as his age and understanding advances.

But if in composing two such Catechisms, any person should think there may be a necessity of repeating the very same question in the same words, then let the answer be exactly the same too ; and then a child will be under no danger of mistake, nor of intermingling one Catechism with another.

XII. Rule. "Let there be one or more well-chosen texts of Scripture added to support almost every answer, and to prove the several parts of it." This will show the child that we own the scripture, or word of God, to be the divine and supreme rule of our belief and practice, and that this Catechism is borrowed from the Bible, as the great source and original of our holy religion : this will make him know betimes that his Catechisms are not to be put in the room and place of the Bible. All the works of men may be capable of mistakes, but the scripture is the only infallible and certain rule of all revealed truth and christian knowledge. It will also have another good effect, and that is, it will by degrees lead the child into the understanding and remembrance of some of the most useful texts of scripture, on which the chief articles of Christianity are founded, and furnish his tender mind with the rich treasure of the word of God.

Yet in the very youngest Catechism, perhaps, little children would find this addition of scripture too tiresome and tedious, nor would it be of any considerable use till they are old enough to compare the answers in the Cate-

chism with the words and sense of scripture, and to observe how one corresponds with the other, therefore I have omitted the scriptural proofs in the first Catechism, though I have with diligence and care collected and added them to the second, and in the Assembly's Catechism, which is a Catechism for youth; this is done largely in some editions of it.

XIII. Rule. "When a Catechism is framed for youth of twelve years or upwards, there is no necessity that the terms and phrases which are used in it should be so plain and familiar as in those which are composed for children;" and indeed it is better that the terms and language of scripture, such as justification, adoption, sanctification, &c. should be made use of here, partly because it may be supposed that these children may have acquired some notions of these things at this age by their religious education, and partly because it is necessary that by this time they should come to read the scriptures, wherein these terms are used, with a greater degree of understanding; it is fit therefore that this sort of language, in which it hath pleased God to reveal divine things to men, should be made more familiar to them while they are growing up to manly age. This rule is observed in a good degree in the Assembly's shorter Catechism, which I have here inserted in its order for the instruction of youth.

Yet it is certain, that in far the greatest number of Christian families there is not care enough, or there is not skill enough, in the parents or masters to explain these terms, and lead their children or servants into clear and easy ideas of divine things, as they are delivered to us in many of the words and phrases of scripture, or in the language of this comprehensive Catechism: and it is for this reason that so many learned men have spent their time in writing expositions upon it.

But it must be observed, that most of these expositions, instead of explaining the words used in the Assembly's Catechisms, have enlarged upon the doctrines and duties of our holy religion, to give a more full and extensive view of all the parts and branches that belong to it; among which Mr. Flavel's work is one of the best. Those who break the long answers into pieces, and explain them in parts, are in my opinion of the greatest use to young persons. I think that which is said to be written by Dr. Wallis is of this kind; but they are all too long for children.

There are some persons who have imagined, that in order to render it easy for younger understandings and memories, they should throw their whole expositions into a greater number of questions, about every thing that relates to the doctrine contained in each answer of the Assembly's Catechism, and that the child should have nothing to remember but only to answer *yes* or *no*; but I fear this is of no very great use to younger children, unless a reason or a scripture be added. Where the parent or master speaks almost all that is said in his asking the question, and the child has no more to answer than *yes* or *no*, it gives but a small improvement to the understanding; for since there is but one right and one wrong answer, the child may happen to give right answers often by guess, without any knowledge what the question means.

XIV. Rule. "I have often thought, that the shortest comment upon that Catechism, and most useful for those who learn it by heart, might consist of a mere explication of the words and phrases which are more difficult to be understood, placed under every answer wherein those words are used." Such an exposition as this would very little increase the bulk or price of the Catechism itself, as it would also be very favourable and indulgent to the memory of learners.

The particular rules proper to be observed in such an exposition, are these :

1. As we suppose the youth that learn it to be twelve or fourteen years old, there will be no need of explaining the more common terms and language used in it, such as the word of God, law, duty, rule, wisdom, power, &c. for they will be known at that age to all those who have the advantage of a religious education.

2. There need be no explication given of those words which are directly and expressly explained in any of the following answers of the Catechism, such as Creation, Providence, Christ's Humiliation and Exaltation, Sacrament, Baptism, Lord's Supper, &c.

3. As for the words that may be used in different senses, or extend to many and various kinds of things, I think it is not necessary to show in how many senses they may be taken, or how many things they extend to, but rather to declare briefly, what is the sense of them as they stand in that **very** answer of the Catechism ; as for instance, the word sacrifice does not always mean an expiation for sin, but sometimes it signifies the offering of corn, wine, or oil, in a way of thanksgiving ; and metaphorically it is used for our Christian duties of praise to God, and bounty to the poor, Heb. xiii. 15, 16. But since it is applied in this Catechism only to the sacrifice of Christ, which atones for our sins, it is better to define it here, "some living creature slain and offered up to God, to answer for some offence committed against him." And it is my opinion, that this way of explaining will lead an ignorant person in a shorter, plainer, and easier manner, to understand the answers given in the Catechism, than if there were a long detail of the various senses of the word.

4. There is a little difficulty how to interpret those terms or phrases, which have been made matter of controversy amongst those very ministers and Christians who approve of this Catechism in general, and teach it in their families. Now I think it best to let as few as possible of those controversies be intimated or awakened. And let those few terms or phrases have their most general sense affixed to them, such as verges toward no extreme. And let them be explained in so moderate and catholic a signification, as may not run high into the sentiments of any party, but may, (as far as the words will bear it) be construed in such a meaning as we may reasonably suppose was approved by the whole venerable Assembly who composed it, and such as is agreeable to far the greatest part of those who make use of this Catechism to instruct their children. And yet, after all, I cannot forbear to wish that

some few expressions in it had been formed with a more catholic latitude, so as might have given less disgust to many pious minds, but might have rendered it more universally acceptable to our nation.

5. There is another rule that ought to be observed also in explaining all the difficult terms and phrases, and that is, that if possible there might no hard word enter into the application, but that all the terms used in the explication of the words might be much easier to be understood, and more plain and familiar than the terms and phrases which are explained.

XV. Rule. "At the same time that the youngest Catechism of the principles of religion is learned, the child may also begin to attain a little historical knowledge of the Bible, by way of question and answer." This should be drawn up in as easy, plain, and simple a style as can well be contrived.

I confess the Bible is so large a book, and contains so rich a variety of entertaining histories, and that from so early a date as the beginning of the world, that it is impossible all the necessary things of this kind can be crowded into so small a compass as to be imposed on the memories of children in their youngest years. I would propose, therefore, that two Catechisms be formed. The first should be called *A Catechism of Scripture Names*, and it should contain nothing but the name of the person, with one single character of him. This might be sufficient for the years of infancy.

The second, which I call the Historical Catechism, should be framed for children and youth, from seven years old to fifteen, and should run through the scripture, in a short account both of remarkable persons and things : and as I keep my eye on the capacities of children, it should be very plain, and have as few hard words in it as possible. Then it will be pleasant to young minds, when it consists of short and various incidents or stories, which employ and delight the fancy. As it begins at the creation of all things, so it should run down to the days of the apostles, and the setting up the kingdom of Christ among men, which is as far as the history of scripture reaches.

It is true, this field is so very large, that whosoever writes such a Catechism for children, must necessarily leave out many names of worthy men which should not be forgotten, and a multitude of things which one could wish might be inserted : and I am so well assured of the great usefulness of instructing children and young persons in the transactions of scripture, that I have composed a much larger summary of the sacred history by way of question and answer, which lies by me, and perhaps hereafter may see the light. But the design of the present Catechism for the instruction of tender years, must limit it to a very narrow compass. Many valuable monuments of sacred antiquity must be omitted, lest the fancy of children be overwhelmed, and cloyed, and their memory overburdened, especially considering they are learning some Catechism of the principles of religion at the same time.

The special parts of the sacred history, which should be inserted into these two Catechisms, are chiefly such as these, namely,

1. Those that will naturally lead the child into the knowledge of God as the maker, the governor, and the judge of the world : therefore, there should be

mentioned several of the works of God, as the creation of all things, the interest of providence in the affairs of men, and particularly, the rewards of the righteous, and the punishments of the wicked.

2. Those parts of history that are most necessary or useful, in order to understand the doctrine of the gospel, and the religion of Christ the better; such are, the transactions with Adam in his creation and in his fall; the promise of the Messiah to Abraham; the conduct of God towards the Jews in their travels from Egypt to Canaan; some of the laws and ordinances which he gave them by the hand of Moses; the doctrine of sacrifices and the priesthood; the care of God for his chosen people of Israel under their judges and their kings; their sins, and the punishment of them; their captivity in Babylon, and restoration to their own land; the life, miracles, death, and resurrection of Christ the Son of God; his commission to his apostles to preach the gospel, and their amazing success in converting both Jews and Gentiles.

3. There should be inserted also some of those incidents of the Old Testament which are rehearsed in the New, to some very considerable and valuable purposes in the Christian religion; such are the affairs of Noah, Abraham, Jacob, Moses and Aaron, Joshua, David, Elijah, Jonah, Daniel, &c.

4. Such as will give occasion to a child easily to draw some moral or religious lesson by plain and short inferences, and particularly such as relate to parents and to children, in which their stage of life has a very peculiar interest. Therefore it may be proper to insert the carriage of Cain to his brother, and that of Ham, Shem, and Japheth to their father, and of Joseph to his brethren; the carriage of Eli to his Sons; the characters of Samuel and Josiah, of Timothy, and of Christ himself, in their younger years.

For the same reason it is fit to mention the rebellion and death of Absalom, the leprosy which was inflicted on Gehazi, and death of Ananias and Sapphira, for telling a lie, the slaughter of the children, that mocked Elisha, by a bear, &c. that children may be warned against those sins to which they are most liable.

5. Such histories should have some place here as are most universally known by all Christians, and are most frequently mentioned in conversation, and taught in religious families, especially if they have any thing marvellous or extraordinary in them; for this more sensibly attracts the minds of children, and gives them most delight in learning. Upon this account, in the Old Testament, the book of Genesis and Exodus may perhaps have rather a larger share in these catechisms.

It may be observed also in the description of the character of a person, we need not always use that character which is most considerable in itself, but that which will most sensibly strike the minds of the children: and so in the description of places, we need say little or nothing of their geographical situation, which would be useless to children, but we should rather describe them by the most remarkable circumstance of scripture history that related to them. Nineveh is the great city where Jonah was sent to preach, and Antioch should be described as the city where the disciples of Christ were

first called Christians. In like manner, in the stories or narratives, we may better neglect some action really more considerable in itself, to insert another which some readers may think less considerable, if it strikes young minds more powerfully and agreeably, and may also be of more use to children.

There is another rule which may be observed in composing the *catechism of names*, and the *historical catechism*, namely, in the *catechism of names* it is best to put the name of the person into the question, and give the character of the person in the answer ; as, Question, *Who was Adam?* Answer, *The first man that God made* ; which I judge more proper for children than to make the mere name to be the answer to the question ; for this would burden and tire their infant memories, as soon as they can speak, with mere Hebrew words and hard names, which they seldom pronounce plain and true ; nor would the parents asking the question give them so explicit a knowledge of the character of the person, as if they are required to remember and speak it themselves by way of answer.

In the *historical catechism*, which may be begun to be learnt a year or two afterward, we may sometimes change this order, and put the character of the person into the question, and the name into the answer : As, Question, *Who was the first man that God made?* Answer, *Adam* : supposing that by this time children are well acquainted with the hard names, and can pronounce them plain. And besides, this order of things may give a better introduction to the next question which relates to some remarkable action of the person mentioned.

In the *historical catechism* there might be annexed one text of scripture at least to every answer ; but we need only name the book, chapter and verse, without citing the words at length, which would take up too much room, and be less useful to children in their youngest age of life. But when they come to six or seven years old, or more, and are able to find out any text of scripture by the name of the book, chapter and verse, then it will be a useful and entertaining exercise for them to seek out the complete history of all those persons in the Bible who are mentioned in their catechism.

To conclude, since none of these catechisms are very large, they may be easily gotten by heart by those of thirteen or fourteen years of age ; and even before they are treasured up in the memory, they should be often read by children ; and perhaps also elder persons, whose knowledge is but small, may profit by them. But what other rules are needful for the more profitable use of these catechisms, shall be inserted in the particular *prefaces* that stand before them, to which I refer the reader.

The catechisms for children being so short, it was not possible to insert in them all the particular *follies and sins* to which that age is liable ; and yet perhaps nothing would be a better guard against these *follies and sins*, than to have them in a particular detail and description set before the eyes of children, with a word of caution against them, drawn both from reason and scripture ; this is done by way of question and answer, not to be imposed on chil-

dren to learn it by heart, but to read it frequently ; and I have called it, a preservative from sin and folly.

After all our studies and cares in every age to make the great things of God intelligible and plain to the younger and the more ignorant part of mankind, there will be still too much ignorance of God, and Christ, and religion, found even in a nation blest with liberty and the gospel ; it is needful that parents, and masters, and ministers, should labour in prayer, as well as in writing and teaching, that God may succeed all our cares with a divine blessing, that he may imprint the great and necessary truths of Christianity on the souls of children and youth by his own spirit, that he may write the duties of it in their hearts, and make them legible in their lives. O may the rising generation in Great Britain have their minds and consciences so divinely inlaid with the sacred articles of our holy religion, that they may stand the shock of temptation in this day of growing infidelity, and stand up in future times to profess, defend, and adorn the gospel of Christ ; and may these little unambitious labours of mine for the use of children and babes, be so far blessed of heaven, as to bear some happy influence toward diffusing the beams of divine light in a dark world, for the glory of our Redeemer, and the eternal salvation of souls. Amen.

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For the American Sunday School Magazine.

#### IMPORTANCE OF SUNDAY SCHOOL UNIONS.

Extract of a letter from a Clergyman in Connecticut to his friend in this city.

\_\_\_\_\_, July 27th, 1825.

I thank you for your attention to the little work of mine, which I sent to your care. The edition is out of print. I expect it will soon be stereotyped, and I intend then to send a few as a present to your Depository, which you may sell (or give away) and put the avails, (if any) into your treasury. The concluding part of your letter opened a subject of correspondence which is interesting, and has been so to me several years. I did not at first realize the utility of Sunday School *Unions*, though I estimated very highly the value of the schools. But I am now convinced that the principle of combination has powers in the advancement of every useful design connected with religion, which were, till lately, as much unknown as the hidden energies of the steam engine. Combination affords direct encouragement ; and it makes an object appear large, and consequential, and thus prompts to more hearty efforts. A man never puts forth his best powers when he is in doubt whether his object is a creditable one. It prevents discouragement, by seeing others meet, and encounter, and overcome the same difficulties with ourselves. It leads to great improvements by concentrating the wisdom of a large body in a focus. It encourages to attempt and expect great things, by holding forth a mighty engine, ready to be directed for the accomplishment of any attempt. It goes a great way to secure attention and perseverance in every individual, by re-

quiring the return of a stated account of what has been done, and with what success. Mr. Calhoun has immortalized himself in the War Department, by introducing a system of rigid accountability. That is, by compelling every man who touches public money, or engages in public employment, to render a frequent, full, and minute *account*, of every thing that had been done, and to what purpose. A man hates to give in a report that he has attempted little, and accomplished less. A system of reports and digested returns, in our Sunday school system will, of itself, be sufficient to produce wonderful results. And then again, we have the united prayers of thousands of God's children, at the same time beseeching him, to accompany these schools with his blessing. Wherever I have had an opportunity to recommend Sunday schools, I have endeavoured to encourage the general attendance of children and *young persons*. I hope to see the time when all our Bible classes shall be a part of the Sunday school. In ten years, the whole of a congregation under twenty-one, may be engaged as hearers, and the best part of those who are older, as managers and teachers. These institutions may terminate in an organized system of mutual co-operation, between ministers and private christians, so that every church shall be a disciplined army, where every one *knows* his place, and where every one *has* a place, and a duty, in the grand onset against sin. Then the people will have "a mind to the work," and say to ministers by their *actions*, "Arise, for this matter belongeth to thee; we also will be with thee." And then "*every man* shall say to his neighbour, 'know the Lord.'" Our christian communities have too long lain liable to the Apostle's reproof "ye ought to have been teachers"—teachers, not by intruding unbidden into the sacred office, but by labouring in their sphere to instruct the young, and to direct inquirers. In ten years, or certainly in twenty, the political power of our country, would be in the hands of men, whose characters have been formed under the influence of Sabbath schools. Their superior intelligence, sobriety, and integrity, will give them a weight of character, sufficient to overbalance the numbers of the opposition. Such is the importance of the system, for this world. But it owes all its power, in promoting the temporal interests of mankind, to the hold which it takes on eternity, and the weapons it draws from the armoury of *truth*.

We have a school here, recently organized, auxiliary to the Connecticut Sunday School Union. I give out their lessons, and lecture upon them in the morning, and the classes meet at noon to recite. I think I shall finally succeed in making these expository discourses interesting and useful. I rejoice to hear that one and another of my beloved classmates, are active in the service of Christ.

You occupy a very responsible station as a member of the Publishing Committee. I wish you would insert in the American Sunday School Magazine, a letter from Parsons, Missionary, at Palestine, on the value of learning the scriptures. I wish we had more books adapted to our state of society. But we must wait until we have more American authors. And Sabbath school authors will have to be trained in Sunday schools. I wish you would get more

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books of "Scripture Illustrations," and re-publish in a neat form, some old books, such as Newton's Memoir of himself, and other biographies, Bickersteth's Scripture Help, &c.

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#### TESTIMONIES IN FAVOUR OF SUNDAY SCHOOLS.

The General Assembly of the Presbyterian Church in the United States of America, at their session held in Philadelphia, May, 1825, expressed the following sentiments respecting the American Sunday School Union:

"The American Sunday School Union, rising up in the bosom of the Christian Church in our land, is also a blessed institution. In this simple and noiseless service, the best spirit and powers of the church, are brought into the most delightful exercise. Gratuitous instruction, by the first classes of society, of the poor and ignorant—a beginning of gospel impressions, and bible knowledge, with the beginning of life—a breaking away of the connecting curse which binds ungodly parents and children together—its happy tendency to meliorate the condition of the slaves, and free people of colour in our country—the direct influence which it exerts upon the salvation of souls, discover an extraordinary value in this institution, and should recommend it to every church and people in the nation."

To the above opinion of the Presbyterian Church, we add the following testimony in favour of Sunday Schools, from the Rev. Mr. Wayland's discourse on the duties of an American citizen.

"To sum up in a few words what has been said. If we would see the foundations laid broadly and deeply, on which the fabric of this country's liberties shall rest to the remotest generations; if we would see her carry forward the work of political reformation, and rise the bright and morning star of freedom over a benighted world; let us elevate the intellectual and moral character of every class of our citizens, and specially let us imbue them thoroughly with the principles of the gospel of Jesus Christ.

"You are well aware that to carry into effect this design, is one of the objects in which good men of every denomination are now so actively engaged. Having observed that the precepts of the Bible take more immediate effect when repeatedly inculcated upon man by teachers set apart for this purpose, missionary societies have been formed to furnish such teachers to the destitute. Having found that the proportion of ministers of the gospel is far from sufficient to meet the wants of our increasing population; they have formed societies, and endowed institutions, with the design of qualifying a greater number for the pastoral office. And again it has been observed, that youth is the season for instilling into man the elements of knowledge, and the principles of piety; and hence the Christian world is universally engaged in the benevolent work of Sabbath school instruction. And here in passing I cannot but remark, that if indeed our country shall be saved from that ruin which has awaited other republics, and shall move steadily onward in that career of

glory which Providence has opened before her; next to the circulation of the scriptures, to the Sabbath school more than to any thing else, do I verily believe that salvation will be owing.

"And surely it is delightful to witness the disciples of Him, who went about doing good, thus girding themselves to the work of redeeming their fellow men from ignorance and sin. O it is a goodly thing to behold the rich man pouring forth from his abundance, and the poor man casting in his mite; the old man directing by counsel, and the young man seconding him by exertion; the matron visiting the prison, and the young woman instructing the Sabbath school; and all pledging themselves, each one to the other, that, God helping them, this world shall be the better for their having lived in it."

#### BENEVOLENCE OF FEMALES.

The concurrent testimony of experience, of reports of schools, and of opinions, variously expressed, is, that the success of Sabbath schools depends in a great degree upon "the piety and active benevolence of females." In very many parts of our country they have been the bold pioneers in this religious enterprise, and in some they are still the sole occupants of the conquered territory. While the "lords of this lower creation," are spending holy time in idleness, dissipation, or wordly employments, and drinking in iniquity like water; they are gathering the little bands of Sunday scholars and teaching them the fear of the Lord. The following extract from the General Assembly's Narrative, will show the opinion of that body, on the subject:

"We should be doing injustice to our own feelings, as well as to an amiable and important class of our fellow-labourers in the cause of Christ, did we not here acknowledge how much our churches owe to the *piety and active benevolence of females*. In the Bible Society, *Sunday School*, Missionary and Education Societies, and most eminently in those associations which have for their object the relief of poor and suffering females and children, the influence of christian women has been sensibly felt among us. In these appropriate and interesting fields, we rejoice to meet them, and cordially bid them God speed."

#### REMEDY FOR SABBATH BREAKING.

The often repeated complaints of *Sabbath breaking, profane swearing, and Intemperance*, within our limits, have been again laid before the Assembly. We have not words to express our abhorrence of these crimes, when practised by those calling themselves christians; and though we do not learn that there is an increasing prevalence of these vices, yet it becomes us all to resist the *beginnings*, and to avoid the *appearance* of evil.

Perhaps there is little hope that is well founded, of reforming confirmed habits of intemperance; and no extensive exemption of a community from

the profane use of God's name and day, may be looked for, until the Gospel, which makes a *man a law unto himself*, shall have had free course and deep effect among a people.—Christian example may do much however, and THE SYSTEM OF SUNDAY SCHOOLS, IF WELL APPLIED MAY BE, EXPECTED TO AFFECT EXTENSIVELY THE RISING GENERATION.”—*Rep. Gen. Assembly, 1825.*

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#### MR. PARSONS' LETTER.

*Letter from the late Rev. Levi Parsons to his Father, dated Syra, Oct. 15, 1821.*

“The doctor says I may write a little, but must not read; so why may I not converse awhile with my ever dear father.

“During my sickness I have had occasion often to bless my parents for teaching me the scriptures. When a very little child, my parents required me to learn the twelfth chapter of Ecclesiastes, twelfth chapter of Romans, and the twelfth chapter of Hebrews. Almost every verse of these chapters has ever since remained in my mind. And twenty-five years after, when on a sick, and in the opinion of all around, a dying bed, some of these passages gave me the greatest consolation.

“No person, in this world, will fully value the instruction of very little children. Impressions then made are remembered, and beyond a doubt, lead many to repentance twenty, thirty, or fifty years after. Your exertions, my father, for Sabbath schools, give me great pleasure. How many children will bless you, years hence, when departing from the world to their final Judge.

“I wish you, my father, to remember me to all Sabbath school teachers you may see in your missions. Greatly encourage them in their work. Their reward will be more precious than gold. The thanks of one dying pupil will be a compensation of more value than the world.

“Satan well knows that this system is taking deep hold of his kingdom, and for this reason he will discourage teachers, tell them that children are no better, but rather worse. He will tell children that it is not honourable, it is a shame to be seen studying the Bible. This is very natural. For satan knows that he cannot erase impressions made in childhood. He knows the divine power of the word of God. He knows his weakness when a passage of scripture takes hold of the mind.

“O my father, I am quite sure that this system, conducted with piety, is to be the grand instrument of converting the world. It is silent; nearly connected with revivals. Men of the world do not see its tendency. God only knows the extent of its influence. The more silence in these schools, perhaps the better. The less said, the more done. The less noise, deeper the impression. One passage fixed in the heart is better than many in the head. I have thought that if the instructor would often repeat the passage after the child without any observation, the effect would be salutary; as when the

child says, "God is angry with the wicked every day," the instructor may say slowly, "*God is angry with the wicked every day.*"

"Parade about religion is full of mischief. The adversary can thus undo in one day the labour of months. God Almighty destroy his cruel kingdom!"

"I have said much. I must close. I gain strength every day. Once or twice I have walked abroad. The doctor says to-morrow I must ride. This is a great privilege. I know that my father will pray that this sickness may make me a better missionary."

"In all your missions, visits, and plans of usefulness, the Lord grant his peculiar blessing."

"Your dutiful son,

"LEVI PARSONS."

## OBITUARY.

### HANNAH S. DAVIS.

This dear girl was a scholar in the Sunday School of the First Baptist Church in Philadelphia. She died on the 6th of June, 1825, aged eight years. Hannah was a child of a most amiable disposition, very gentle, easily governed, ready to obey, and patient of rebuke. She was endowed with a quickness of perception, discriminating judgment, and retentive memory, far above her years, and promised to be a credit to herself and an ornament to society. In health the Sunday school, which she constantly attended, was her chief delight, and the repetition of hymns, tracts, or verses of the Bible, was her frequent employment, and afforded her the greatest pleasure. Her mother often expressed her sincere thanks to the kind Sunday school teachers, who took so deep an interest in the welfare of her child, and were instrumental in affording her the greatest consolation during her illness.

Hannah was taken sick on the 5th of December, 1824. The evening before, she had been to meeting, and seemed as well and as lively as usual. For several days she was deprived of her reason, but recovered it again so as to converse rationally. She called her brother to her bed-side and requested him to take some of the books she got at the Sunday school, and read to her the histories of little children who had died happily. To these she listened with great interest; and often did she request some one to read to her the bible, and hymns, and tracts, sometimes mentioning to her father or mother the particular chapters she wished them to read.

Seeing her mother one day by her side in tears, she inquired the occasion: her mother replied, "you are very ill, and I am afraid you will never get well—are you afraid to die?" she replied, "No:" and was asked the reason; she said, "I shall go to heaven; one of my teachers told me if children love the Lord Jesus Christ, they will go to that happy place; and I loved him before I was taken sick." Her mother, who had been absent one day,

remarks, "when I returned into the room she told me something that had happened, but thinking her too ill to remember, I asked another person present if it was so; upon which she threw her arms around my neck and said, 'Mother, I dare not tell you a falsehood!'" At times her mind seemed to wander, and she said, on being asked if she prayed, "I want to pray, but do not know what to say." When any of the teachers came to see her, it gave her the greatest satisfaction. On the morning of Easter Sunday she was better, and sung the following verse of a hymn with much animation :

"Joy to the world, the Lord is come,  
Let earth receive her king,  
Let every heart prepare him room,  
And heaven and nature sing."

She often mentioned the name of her late pastor, the Rev. Dr. Holcombe, and said she wished he had lived a little longer, for she loved to hear him preach to children. Her mother carried her to the window on a Sunday morning, and on seeing the Sunday school, which was opposite the house, she said, "that is my blessed Sabbath school." For some days before her death she appeared to be much engaged in earnest prayer, and had no desire to remain longer in this world. She bore her affliction for six months without a murmur, and with a resignation far greater than might be expected of so young a child, and finally, when her appointed hour came to meet the last enemy, she sweetly fell asleep in Jesus.

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### GLEANINGS.

#### SAUMY.

William Taylor Money, Esq. a Member of the British Parliament, who was formerly connected with the government of Bengal, was a warm friend of the American Missionaries who first visited Bombay. This gentleman and his lady have distinguished themselves by many acts of kindness and liberality towards our countrymen who went to preach the Gospel to the idolatrous Hindoos, and on this account we feel a deeper interest in the following pleasing anecdote related by him at a Bible society meeting. It appeared some time ago in the papers, but is worthy a place among our Gleanings.

"About three years ago, I went from Bombay to the Mahratta country, for the health of my family. One day, as our little girl, not three years old, was walking through a grove with a native servant, they approached an ancient and deserted native temple. The man quitting the child, stepped aside, and paid his adorations to a stone idol, that was seated at the door of the temple : when he returned, the following dialogue took place between them : "Saumy, what for you do that?" "O ! missy, that my God." "Your God ! why, your God a stone, your God no can see, no can hear, no can move : my God

see every thing ; make you, make me, make every thing." We remained at that place four months. Saumy never failed to repair to the temple, and the child never failed to reprove him for his idolatry. He became, notwithstanding, very much attached to her, and when he thought she was going to Europe, he said to her, "what will poor Saumy do, when missy go to England? Saumy no father, no mother." She instantly replied, " Oh Saumy, if you love my God, he will be your father and mother too." The old man, with tears in his eyes, promised to love her God. Then said she, "you must learn my prayers ;" and she taught him the Lord's prayer, the belief, and her morning and evening hymns. One morning when we were assembled to family worship, Saumy, of his own accord, quite unexpected, came into the room, took his turban off his head, laid it on the floor, kneeled down, and audibly repeated after me the Lord's prayer. From thenceforth, there was a visible change in his whole conduct, particularly in his regard to truth. He became anxious to learn English, that he might read the Bible, and in a little time he accomplished the task."

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#### SABBATH SCHOOL BLESSINGS.

In the town of — resided Mr. G. a young man of respectable family, (and as the world calls it) of promising appearances. Having established himself in trade he married an amiable and pious lady, with whom he lived in the greatest harmony, although he was not a man of religious character, and was addicted to the degrading vice of profanity. He often received reproof from his amiable companion, which was administered in so gentle a manner as not to give offence ; he was urged by all the entreaties of love, to abandon so heinous a vice, but all to no purpose. But as it frequently happens that great effects result from small causes, so was Mr. G. constrained to abandon profanity, by admonition, coming from a source whence he little expected it. In the spring of 1822, a Sabbath school was established in his vicinity, to which a lovely little girl, six years of age, attended, by the desire of her mother, though contrary to the wishes of the father, who often ridiculed Sabbath schools, saying they were only designed for children who could receive instruction in no other manner, and to keep unruly boys from strolling the streets on the Sabbath. At the school she had learned among other things, the commandments ; and her teacher often explained them to her, in a manner level to her capacity. He had explained to her the nature of profane swearing, informing her that it was not only a great sin against God, but that it was not becoming a gentleman's character. One day at home, hearing her father swear, she ran to her mother saying, " *Ma ! ma ! pa* is not a gentleman, because he swears. And it is a sin too *ma !* and I wish you would ask him to leave it off." Mr. G. overhearing this, was so forcibly struck by the expression of the little child, that he resolved from that time to forsake profaning the holy name of God ; and it so wrought upon his conscience, as to bring him under conviction, and in a short time to a knowledge of that Sa-

viour whom to know aright is life eternal. He is now a worthy member of the Church. No more unhallowed oaths are heard in his dwelling, but the morning and evening oblations are offered upon the family altar, in which, he frequently implores the divine blessing upon Sabbath schools, to which, through the blessing of God, he ascribes his conversion.—*N. H. Rep.*

## A GOOD EXAMPLE.

Mr. Ellis, the Missionary from the Sandwich Islands, lately visited a Sunday school, and in addressing the children told them of the cruelties and idolatries practised among them, and the good that had been done by Missionary efforts, and especially by the establishment of a Sabbath school; taking a comparative view of their privileges, and those of the scholars he was addressing. At the close of his address, some of the scholars desired that they might do something to promote so good a work; and a collection was proposed by the teacher, and the following Sabbath fourteen dollars were given by the scholars for this interesting purpose. And the following letter, was written by a scholar, to forward with their humble offering. The example is truly gratifying—instances of such early essays to do good, indicate pure motives, and encourage us to anticipate much future usefulness among our scholars, in the walks of Christian charity.

S.

[Letter from a Sunday Scholar in New York, United States, to the Sunday Scholars at the Sandwich Islands.

*Beloved Strangers.*—I was much gratified to hear there was a Sabbath school established among you, that you may learn “to worship the living and true God.” I have attended a Sabbath school since I was five years old, and this was the first place where I learnt to know I was a sinner in the sight of God; and I trust I was brought to the feet of JESUS when I was eight years old. I felt that there was a reality in religion, that I could not express, but which all who feel a Saviour’s love, will know. May many who attend them know *this* love by happy experience. I hope you will be thankful to your teachers for their care and attention—attend to what your teachers tell you—seek the Lord early—for he hath said “they that seek me early shall find me.” That many souls may be converted and brought to God, is the sincere prayer of your friend,

ELIZA S.—

## A SHORT AND FERVENT PRAYER.

A poor daughter of Africa—a Sunday scholar—one of those aged pilgrims, who have so often rejoiced over the blessings they bring, with exceeding joy, “as one that findeth great spoils,” was brought nigh to the gates of death—on being visited by a Christian friend, she requested his prayers. When about to close his fervent supplications, he was interrupted by the sick woman with surprising energy, crying out with pious earnestness, “*O do not forget to pray for the Sunday school and my teachers*”—truly “out of the abundance of the heart the mouth speaketh,” and such importunity *must* bring blessings from the throne of grace.

S.

## INTELLIGENCE.

## PRINCETON S. S. UNION.

The Annual Meeting of this Society was celebrated a few weeks ago.

According to arrangement, the children of the several schools belonging to the Union in Princeton and its vicinity, for several miles around, were collected from their respective quarters; and at 3 o'clock, P. M. assembled with their teachers in the church. The group consisted of several hundred, and formed altogether as pleasing an object as the eye of benevolence and hope could rest on. After an appropriate hymn and prayer, a Report from the Board of Directors, was read by the President, Mr. William H. Woodhull. It gave an interesting summary of the condition and agency of the Union through its several schools during the year past, and furnished grateful evidence of its important influence in the cause of knowledge and truth. An address was then delivered to the children, by the Rev. Dr. Alexander, in the most familiar style. After singing and commending the institution with all its precious charge to Him, who cared for little children in the days of 'his flesh,' the youthful congregation were dismissed.

The Princeton Sunday School Union was formed in the year 1815, for the more effectual promotion of the interests of the individual schools established in the village and its neighbourhood. It was originally attached to the "Philadelphia Sunday and Adult School Union." After the formation of the "American Sunday School Union," it became of course auxiliary to the National Institution. It embraces at the present time 20

schools, and enumerates on its general registry of scholars about 850 names. Nearly one hundred teachers are engaged in the weekly office of instruction. The superintendents of the several schools are students of the Theological Seminary.

Not the least interesting statement of the Report, was its reference to a peculiar institution lately sprung up in the neighbourhood of some of the country schools belonging to the Union, and through the particular instrumentality of some of its teachers. This is a school of *daily* instruction, established in a rude mountainous tract of country, about ten miles from Princeton. The benevolent plan was suggested by its successful attempt some time previous, in Sussex county of this state. A number of ladies, about a dozen, from the neighbouring district, have undertaken the charge of the school, and manage its instruction in continual succession, according to the following rule. Two of their number are always with the scholars, each remaining in her turn two weeks, and then yielding her place to a new teacher, and it is so arranged that one retires and another comes with every week, so that the difficulties are avoided which might result from the succession of two new teachers at the same time. Thus they are enabled to sustain a charitable school without interruption, and lead the ignorant and the poor, day after day, in the way of morality and peace. This school was commenced only in last May. It embraces nearly fifty scholars. Many of the scholars have advanced rapidly since its formation, from utter ignorance of let-

ters, far into the spelling book, and from the first laborious smattering of monosyllables, to the reading of the Scriptures. Already has the fruit of the institution more than compensated all the pains employed in forming and supporting it.

It is not possible, under existing circumstances, to contemplate this novel scheme, without wishing it a more extensive trial. While our Legislature is proceeding so slowly and inefficiently on the subject of Free Education, we cannot but think that something may be done by the multiplication of these schools, and perhaps many a district of poverty and ignorance be visited and cheered with the light of knowledge.

'We cannot,' says the valued correspondent to whom we owe all this information, 'but rejoice in every method of doing good, which throws open a door for the benevolent activity of that large and interesting portion of society, so peculiarly susceptible of compassionate emotion, though heretofore so unfortunately restrained from yielding to its sacred impulse in any effort of practical labour. It was the Sunday School first unfolded a field, wherein the liberated energies of female benevolence might be allowed some positive agency. The scheme of instruction described above suggested no doubt, by the charitable operation of the Sunday school, may still more enlarge the sphere of this emancipation; and lead on the sex to the highest elevation opened before it, by the Christian system, the glory of participating in the moral conquest of the world.'

#### AFFECTING CIRCUMSTANCE.

The Rev. Mr. Ellis, one of the English Missionaries to the South Sea Is-

lands, has been for several months in this country. The contrast which he draws between the present prosperous and happy condition of these islands, and their former degraded situation, is truly astonishing, and would hardly be entitled to credence, were not his statements amply corroborated by the testimony of every European and American who has visited them for a few years past. In 1823, the captain of a French vessel of war, who touched at one of the islands, was so struck with the surprising change visible among the natives, that he made it a subject of special representation to his government. Mr. Ellis states that 3000 children are now in the Missionary schools, and mentions several interesting events, which he had himself witnessed, among which is the following :

"At a public exhibition of some of the schools, a native child addressed the meeting. Among the crowd a female was discovered bathed in tears, and apparently in great agony. She was asked by Mr. E. the cause of her grief—she said, "O, sir, had you been here when I was a mother, I should this day, perhaps, have had a darling child, such a one as that yonder, (pointing to the little fellow who had spoken) but not knowing any thing of Christianity, I murdered my own dear child, in obedience to what I then thought my duty!"

Infanticide, image worship, and all the disgusting vices of the most degraded pagan lands, were common to these islands. Now, the two first mentioned practices are wholly abolished, and it is asserted that in no part of the Christian world, embracing an equal population, are the ordinances and requirements of the

gospel more generally observed than by these islanders. Their civil rights are well secured—the despotic power of the chiefs is abridged, courts of justice similar to our own, are established, and the inestimable privilege of a trial by jury, is now enjoyed. Yet in the face of these facts, and others of a like nature, we have many *Sir Oracles*—men pretending to a vast deal of wisdom and information, who will inquire with a contemptuous smile, “What have your Missionaries effected among the heathen?” O, nothing—surely nothing! Some two or three hundred Christian teachers, unacquainted with the languages of the people whom they visit, have not, in the course of a few years, overthrown the idolatry of centuries, and established the Christian faith among six hundred millions of pagans! Nothing, therefore, has yet been done.—*The Missionary.*

#### SABBATH SCHOOLS IN CEYLON.

On the 21st of Sept. 1823, I commenced a Sabbath school, which was held in the church.—There were present 95 children,—22 girls and 73 boys. For some weeks after the establishment of the school, I was much gratified to see heathen boys walking the streets, learning lessons for the Sabbath. The ashes on the foreheads of many, testified that they were not influenced by a love of the truth; but the fact that they were receiving truth into their minds, which, with a divine blessing, is able to make them wise unto salvation, is interesting. Having continued the school some months, I was obliged to suspend it for want of books; but soon after established six on a different plan.

<i>Sab. Schools.</i>	<i>By whom conducted.</i>	<i>Scholars.</i>
Erlarly,	Storrs and Kingsbury,	120
Vemungarmun,	Judson and Henshaw,	100
Mallagum,	Day and Bachus,	40
Allervatty,	Codman and Trask,	30
Cangy,	Coombs and Mann,	60
Tappan and Brunswick,	Susanna Hopkins,	24

According to previous appointment, I held a public meeting in the church, on the 14th of Oct. 1823, the object of which was, to make known more fully the design and benefit of a Sabbath school, and to give interesting information respecting the benevolent exertions made by children in America, in behalf of heathen children. On this occasion, six of the largest boys of the boarding school, who had made previous preparation, related many interesting facts, and added such remarks as their own feelings dictated. Among other interesting facts, they stated, that a Sabbath school, (Sabbath school in Princeton,) contributed money for the support and education of a boy in this place. I then called out a little boy, and, placing him in view of all present, gave him the name of *J. S. Newbold*. At the close of the meeting, I redeemed the tickets, and immediately after had a contribution for charitable purposes. Excepting one individual, they all put what they received into the charity box. The effect of this meeting was very pleasing. Many children, who were present as spectators, desired me to give them a book, also, that they might learn Sabbath lessons, and thereby get the means of contributing the next time.

In the beginning of the year 1824, I collected all those children in the Free schools and Sabbath schools, who had tickets in their possession. After redeeming the tickets, I addressed them on the text, “Thy

kingdom come;" after which there was a contribution in aid of the "*Pice Society*," which was formed last year. Of the 250 children, who had tickets, 240 gave all their money.

WESTERN DISTRICT, N. Y.

Extract of a letter from a S. S. Missionary, to the Corresponding Secretary.

Rochester, Aug. 16, 1825.

I visited Livingston county, and measures were immediately taken to form a County Union, and their meeting is to take place the last week in this month. After spending about a week in that county, I came to this place, and found, as you had anticipated, that this county (Monroe) was ready, or nearly so, for a County Union. I spent about a week in visiting all the towns in the county, and then went to Canandaigua, Ontario county, and made proposals and commenced operations for a Union there; so that an auxiliary will probably be formed, and returned to this place yesterday, the day appointed for organizing a County Union. Notwithstanding the very busy season of the year, we had a very general and respectable representation of the friends of Sabbath schools, of the different denominations of Christians, from nearly all the towns in the county, and a County Sunday School Union, auxiliary to the American Sunday School Union, was formed with highly animating and encouraging prospects of permanent usefulness to the Sabbath school interests in this county, and the cause generally. The constitution, &c. will be duly forwarded.

In visiting the county I have been convinced of the importance of three things in forming Sunday School Unions. 1. When the subject has

VOL. II.—N n

been proposed, and sufficiently explained to the people of a place, to be fairly understood by them, they should be induced to act *promptly*, and without unnecessary delay.

2. To induce them so to act, as many suitable persons as possible, throughout the district to be embraced in the contemplated Union, should be visited, conversed with personally, and urged to come forward.

3. The management of the society, its officers, &c. should be committed to those who are most actively engaged, as superintendents and teachers, in the Sabbath schools, instead of men, who, however wise and honourable in other stations, know but little of the *minutiae* of Sabbath school management, and feel but an ordinary interest in them.

Please send twelve copies of the "American Sunday School Magazine" to the persons whose names are below, and fifty-nine copies of the "Teacher's Offering."

Yours, &c.

J. M.

VERMONT.

Our Missionary who has visited several towns in the western part of this state, in a letter to the Corresponding Secretary says: "I proceeded on to —. The minister, Rev. Mr. —, appears to be a very good man, yet not deeply interested for Sunday Schools. I could do nothing here, because the majority of the church had decided that it was more important to hold a singing school this season, than a Sunday school. I laid the object of my mission before the congregation in F—. They, however, were not yet prepared to

organize a society, in consequence of two former attempts to promote the establishment of Sabbath schools.— Visited Whitehall, N. Y. to see if arrangements could be made to establish a S. S. U. Depository there, which would accommodate a great extent of country, viz. all Vermont west of the mountains, and the counties in N. Y. west of Lake Champlain, and most of Washington county, N. Y. From the situation of Whitehall, it appears to be a very important place for a Depository; and if one could be established there, it would be a very great means of promoting Sabbath schools, in a large and important section of country."

[We hope the Managers of the Washington County Union, will take this subject into serious consideration, and establish a Depository at Whitehall, with as little delay as possible; convinced, as we are, that they can adopt no means more likely to promote the objects of their Union, than the one above recommended by our Missionary.]

"With regard to making collections for the funds of the A. S. S. U. (continues the missionary,) I have not been able to do any thing. I have repeatedly proposed it, but almost every place had been visited a short time before, by the Rev. Mr. Frey, agent of the A. S. for meliorating the condition of the Jews, who took very large collections; and by Mr. Cowles, agent for the A. B. C. F. M. and all that the people would consent to do at present for our object, was to raise money for their schools, and pay the initiatory subscription of three dollars, which I have received from each of the societies returned. Could you witness the indifference that is mani-

fested, with regard to Sunday schools, you would not wonder that they are so unwilling to send any thing to the parent institution; and I feel obliged to say, I have found a degree of coldness in religion, and especially with regard to the object of my mission, which I did not expect. In addition to the societies mentioned in the former communication, the following have been organized :"

*Bridport* [Addison Co.] Sunday School Union. Rev. Increase Graves, President. Asahel Stone, V. P. M. Chambers, Treas. Abner Wilcox, Sec. and four Managers. [No Schools.]

*Shoreham* Sunday School Union—J. S. Hunsden, President. Aaron Everett and Joseph Smith, V. Presidents. Levi O. Birchard, Treasurer. Augustus Hand, Sec. and four Managers.

*Castleton* [Rutland Co.] Sunday School Union.—Erastus Higley, Esq. Pres. Deac. Enos Merrill, V. P. Walter R. Gilkey, Treas. Dr. J. Perkins, Secretary, and six Managers. [Two feeble schools.]

*Benson* Sunday School Union.—Rev. Daniel Kent, Pres. Ashel Allen, 1st V. P. Oliver Root, 2d V. P. Daniel Root, 3d V. P. Roswell Barber, Treas. John Kellogg, Esq. Secretary, and six Managers. [No S. S. here at present.]

*Poultney* [Rutland Co.] Sunday School Union.—Rev. Ethan Smith, Pres. Rev. S. Landen, 1st V. P. Isaac Fuller, 2d V. P. Jonathan R. Wheeler, Treas. Rev. Pharcillus Church, Sec. and nine Managers. [No schools, but have made preparation for nine.]

*Wallingford* Sunday School Union, Mosley Hall, Pres. Ashbel Meacham, V. P. Daniel Roberts, Treas. Nathaniel Ives, Sec. and nine Managers. [They had no schools.]

## ESSEX COUNTY, S. S. UNION.

In our last we noticed the preparatory measures which had been adopted in Essex County, N. J. to form a S. S. Union. We have received the gratifying intelligence that agreeably to public notice a numerous and respectable meeting of the friends of S. schools, from various parts of the county, was held in Newark, on the 20th of July, for the purpose of forming a County Union, auxiliary to the American Sunday School Union. As a preparatory step to the general meeting, (says the Newark Sentinel) a convention of Delegates assembled at an early hour of the day in the Lecture Room of the third Church, and after having submitted to them the proceedings of the provisional committee, and revised and amended the proposed constitution, the meeting adjourned to the Church. The general meeting was organized by appointing Joseph C. Hornblower, Esq. Chairman, and William Tuttle, Secretary. After prayer by the Rev. Mr. Russell, the incipient measures of the provisional committee were read by the Secretary, and the nature and importance of the contemplated Union was happily and feelingly illustrated by Mr. Frelinghuysen, chairman of that committee, who addressed the meeting on the subject.

Prior to the question on adopting the constitution for the government of the Essex County Sabbath School Union, various appropriate resolutions were offered for the consideration of the meeting, by clerical gentlemen who had assented to this duty, at the request of the provisional committee. On submitting these resolutions the audience was addressed in an eloquent and impressive manner, pourtraying the great importance of Sabbath school instruction, and calling on the friends of morality and religion to afford to it their most efficient patronage. These addresses were listened to with great attention—and were calculated to give an impulse to this kind of instruction never before felt in the county. The gentlemen who spoke on the occasion, were the Rev. W. T. Hamilton, the Rev. Mr. Murphy, the Rev. Dr. J. M'Dowell, the Rev. T. L. Sargent, and

the Rev. Elias W. Crane. The exercises closed with prayer by the Rev. Mr. Thatcher.

The following gentlemen were chosen officers of the Essex County Sabbath School Union, for the present year, viz.

President, Theodore Frelinghuysen, Esq. and twelve Vice Presidents. Ellison Conger, Secretary, Richard M. Crane, Treasurer, and twenty-five other Managers.

We observe that the officers and managers of this Union have been very wisely selected from each town in the county, and we are pleased to learn that this Union intend immediately to establish a Depository of S. S. books in Newark, from which, all the schools in the Union can be supplied at the reduced prices. This is a measure which every county Union should, if possible, adopt, as one of the best means of keeping up the interest in behalf of the schools.

## RICHMOND, VA. S. S. UNION.

The ninth annual report of the RICHMOND SABBATH SCHOOL UNION, has been received since our last. "The schools are sustained to their ordinary extent and usefulness, with much harmony in every department; and with a deep and increasing conviction on the minds of the active members, that they are engaged in a *good work*, important in the promotion of the Redeemer's kingdom, and deeply affecting the immortal interests of many who are thus instructed in the things which belong to their peace.

The following is a statement of the schools :

No.	No. on Reg.	Attending.	No. Teach.
1	165	60	10
2	100	65	10
3	36	25	5
4	30	25	4
5	47	32	6
6	75	48	11
—	—	—	—
	453	255	46

There are three schools in the city of Richmond not connected with the Union. Their numbers are estimated at 250 on register, and 180 attending —making a total in the city of 703 on register, and 435 attending scholars."

It is stated in the report that "public sentiment towards Sunday schools, is evidently becoming more favourable, and a deep conviction of their excellence appears on the minds of many who have formerly regarded them with indifference." This is truly encouraging; and we regret that the directors have been obliged to add that they "have to contend with some peculiar difficulties," which are stated at length, but which we think may be summed up in the remark, that the number of persons who are really engaged in this "good work," is very small. On the subject of increasing the number and efficiency of the Sunday schools in this place, we would venture to offer a few hints had we any reasonable hope, that our pages would be seen by the directors, but as our Magazine is not taken by any member of the Union, such remarks would probably be useless.

The children of the several schools (we learn from the Family Visiter) joined in the religious celebration of American Independence, on the 4th of July, and proceeded to the First Presbyterian church, where an address, appropriate to the occasion, was delivered by the Rev. Mr. Carson, of the Methodist Church.

#### MASSACHUSETTS.

Extracts from Letters received from a Sunday School Missionary, to the Corresponding Secretary.

"July 16, 1825.

"My dear Sir,—Your favour enclosing a commission from your Board, was duly received, and I am happy in this sanction to labour in duties which I delight to perform, as I have opportunity.

"Last Sabbath I exchanged with Mr. D— of M—, where the worthy and venerable president of our state Union resides. He is a man whose heart is intensely interested in Sunday school measures. He superintends a school himself, collected from the refuse of the place, while he gives up the one in his own congregation to another gentleman, thus showing much self-denial. He is unwearied in his efforts to teach the teachers of his school, and will con-

verse very tenderly with classes and individuals, till he melts them to tears. He has just been giving several thousand dollars towards the erection of a new church, or he would now have sent you the sum for life-membership in the National Union.

"I was so much taken up the evening I spent with him, in consulting about general measures for benefiting the young, that I forgot to take the details of the school he superintends. He is quite desirous that a Tract should be written, to arouse the feelings of parents, to the duty of co-operating in Sunday school instruction. He thinks it should first press a variety of motives, drawn from the effects such knowledge will have on the temporal circumstances of their children, and then fasten *a nail from the Sanctuary* in a sure place. He is quite desirous that all our Sunday schools and Bible classes, may have libraries connected with them, as important means of increasing the religious improvement of the young.

"Last winter I assisted in organizing a Bible class there; since which time 110 names have been enrolled in that institution—20 of whom, in connexion with the social study of the Scriptures, have become hopefully pious. These things tend powerfully to impress the friends of Sunday schools and Bible classes, with the importance of making "*onward*" their motto still."

"August 23, 1825.

"My dear Brother,—Permit me to trouble you with a few more details of my feeble efforts in a glorious cause. You will excuse the journal form in which I transmit them.

"Sabbath Eve, Aug. 14, 1825.—This day exchanged pulpits with the Rev. Mr. R—, of L—. Visited his Sabbath school, and found only three teachers, and perhaps fifteen pupils. I felt that they needed encouragement, and thus introduced my remarks to them. 'Say not I am left alone, for this day a hundred thousand teachers are with you employed in this delightful work. What if you meet with scorn and derision for your work of faith and labour of love. Be not weary in well-doing, for in

due season ye shall reap if you faint not.' Every teacher seemed to melt with tenderness, and mount with hope, as though the Saviour were whispering 'Fear not little flock, for it is your Father's good pleasure to give you the kingdom.'

They have but about twenty or twenty-five scholars, in a population of more than two thousand souls—there are five teachers, four of whom are hopefully pious."

#### NORTH CAROLINA.

From a Clergyman in Stokes County, to the Corresponding Secretary.

"Your question, "could you not form a County Union?" had been under consideration for some time previous to beginning with small societies, but I did not know how extensive the American Union would wish to have their auxiliaries. In fact I was afraid to go about it, it being quite a new attempt here, and, as such a County Union ought to be in the centre of the county, I was, and am yet dubious of success, to bring a large wheel to turn, knowing also the neighbourhood. I therefore tried it in only three of my congregations, beginning with preaching up the necessity of Sunday schools, at every sermon, for some months, previous to succeeding. Now, I have the delightful view of having 180 children attending on Sundays, in three places, for instruction, and the fire seems to make progress, so that the prospect of a County Union may be calculated on. Were I twenty years younger, I would lay aside preaching, and be your missionary or agent, but as age confines me to my small circle of a few cold congregations, I should be exceeding glad to welcome one of your Missionaries here, could I travel with him."

[The writer then proposes that a meeting should be held in March next, and after assigning sufficient reason for the delay, adds,]

"Therefore, if you think with me, I wish it to be deferred until March next, if by that time a warm Missionary could travel through here, the excitement to support such an institution, would by that time increase,

by my public addresses and exertions—and knowing it before hand when a missionary would be here, I would appoint time and place for him—let him be a warm preacher on the subject—all which is submitted. If success attends it, it would be necessary to have a depository of your books, with somebody in this county."

#### IRELAND.

*Roman Catholic Schools.*—"The Brothers of the Christian Schools in Ireland" is a Roman Catholic institution. "There are at present about 40 Brothers, under whose superintendence there are three schools in Dublin, one in Waterford, containing about 700 children, one in Cork, containing about 1,000, one in Limerick, containing 500, one at Carrick on Suir, one at Thurles, containing 200, one at Dungarvan, containing 250, one at Ennistymon, containing about 500, and one at Cappoquin."

There are also Roman Catholic schools conducted by various "Religious Brotherhoods," and also free schools attached to chapels. The "Nunnery schools" contain 6,310 girls. "The Sodality of the Christian doctrine" is thus described: "In the year 1800, a society was established for the purpose of giving instruction in "the principles of the Roman Catholic faith and Christian piety." It is composed of laymen, and is called 'the Sodality of the Christian Doctrine.' It is, in fact, a society of catechists. The duty of the members is to attend every Sunday in the chapel, and instruct the children in the catechism. Certain indulgences were granted by Pope Pius VI. for the encouragement of the members of this society. Sodalities, or as they are frequently termed, Confraternities, of this character are established in many of the towns and most populous parishes of the South and West of Ireland, and appear to be daily extending themselves to other parts of the country. Each confraternity has its own particular rules and regulations approved by the Roman Catholic bishop of the diocese. The members are obliged to receive the holy communion monthly, to exercise a vigilant superintendence over the moral

conduct of each other, and to devote themselves on Sundays in the chapel, to the catechetical instruction of the Roman Catholic children. A lending library of religious books is usually attached to each of these confraternities. In addition to the Sunday schools which are under the peculiar superintendence of the members of these societies, we have to observe, that there are, we believe, but few chapels in Ireland in which religious instruction is not imparted on Sundays to the Roman Catholic children of the parish. The several Roman Catholic schoolmasters are frequently employed for this purpose, under the direction of the Roman Catholic clergymen. The instruction is exclusively catechetical. The attendance is usually extremely numerous, in fact consisting of the Roman Catholic children who are in a course of instruction at the several day schools within reach of the chapel. In the city of Limerick, it occurred to one of the Commissioners to witness on one Sunday upwards of 4,000 children collected in four chapels for this purpose, and in several parishes similar instruction is given on Saturdays as well as on Sundays."

**SUNDAY SCHOOL UNION FOR THE WESTERN DISTRICT, N. Y.**

The last number of the Sunday School Visitant, proposes the adoption of a measure which appears in our view to be highly important. The benefits of Sunday schools, if we except the cities and populous towns of our country, are more ready to be acknowledged than to be realized. One is apt to count up the number of Unions, and branches, and auxiliaries, as if these had become vastly multiplied: but how would the sum of them compare with the whole number of counties, and towns, and villages in the United States? They would appear but as the drop of a bucket. Yet most of these, it is probable, contain a few individuals, who might with a little advice and assistance, be induced to undertake the establishment of auxiliary institutions; while *without* such advice and assistance, they would scarcely find reso-

lution enough to engage in the work.

The National S. S. Union will doubtless do much by extension and combination of effort. Its influence is already felt; and the missionaries now in its employ are forming a new and important era in the general system of Sunday school instruction throughout the country. Still, the members of the National Institution cannot do *every* thing. They can never prosper but through the medium of auxiliaries: nor can these be extensively formed throughout the scattered population of the country, except by subordinate Sunday school Unions, *each* of which shall embrace a certain portion or district of country.

The Oneida County S. S. Union, though recently established, has effected much; and as its influence is daily increasing, and especially as societies without the limits of the county, are beginning to solicit the privilege of becoming auxiliary; the question has occurred whether the bounds of the Oneida Union ought not to be enlarged. The object proposed in the Visitant above mentioned, is, to establish a Sunday school Union, which shall embrace the whole Western District. The Oneida S. S. Union hold their Anniversary next September, at which time, it is expected the subject will be brought up, and discussed before the meeting. Something should undoubtedly be done towards multiplying the number, and improving the character of Sunday schools throughout this District; and we see not why the measure which is now proposed, should not be adopted without hesitation.

*West. Recorder.*

**CONNECTICUT S. S. UNION.**

The West-Hartford Sunday school; the Southington Sunday school, and the Durham Sabbath School Society, have become auxiliaries to the Connecticut Sunday School Union, making the number of auxiliaries 40.

For the information of Sabbath schools, who have not seen a copy of the Constitution of this society, we will copy the 4th Article.—“ All S.

school societies by paying one dollar, and who send their reports annually to the secretary of this society, shall be auxiliary, and the superintendents or delegates, entitled to vote at all meetings of the society."

In this connexion, auxiliaries have all the privileges which are conferred by the American Sunday School Union on those directly connected with that society.—At the several Depositories of Messrs. Howe in New Haven, Goodwin and Co. in Hartford, and Russell Hubbard in Norwich, they can be supplied with books at the regular *Union* prices, which are 25 per cent less than to those *unconnected* with this society.

Sabbath schools in this state, designing to join the Union, are requested to inform the secretary at New Haven, *post paid*.

#### MOBILE SUNDAY SCHOOL.

The Managers of the Mobile Sunday school, in presenting their Report, feel particularly thankful to Almighty God for his goodness, manifested in the formation, and subsequent operations, of this Institution. Though the circumstances under which they commenced this "labour of love," were rather inauspicious, yet they have the satisfaction to say, that their labour has not been in vain. This institution has already afforded such ample demonstrations of its utility and importance, that even some of those who were once opposed to it, have now become its warm friends and generous patrons. Persons of all descriptions and sizes, have been the subjects of its interesting communications! Some, who would never have had the inexpressible pleasure of reading a single word in the holy scriptures, can now read and understand for themselves. A coloured man, about seventy years of age, who, before the formation of this society, did not know a letter of the alphabet, is now beginning to read in the Testament. We have reason to believe he is deeply pious. Much good has been done in suppressing the practice of Sabbath breaking, a sin so common in our community,

particularly amongst the children and youth. Instead of this, they have been called to the house of God, and taught the great principles of morality and religion. The habits of the youth are gradually becoming more moral, and they attend church more regularly. Though we have not witnessed any instances of conversion, or thorough conviction, yet we hope many good impressions have been made, which, like the germ of vegetation, will grow up into eternal life. However, as this society has only existed one season, its beneficial results are not so manifest. Our exertions will doubtless, be much more successful the next season.

There are but few institutions of this nature in a vast extent of country around. But we hope this will not be the case long. Doubtless the period is not far distant, when this, and all its sister institutions, will rise and flourish in this region of darkness and moral desolation.

The school at the close of the season, consisted of 15 teachers, and 92 white and 38 coloured, making a total of 130 scholars.

*Mobile Sunday School.*—Rev. J. B. Warren, Pres. C. P. Van Houten, and Rev. U. P. Cook, V. Pres. Thomas O. Buckmaster, Treas. James Dowell, Mobile, Alabama, Secretary.

#### AUXILIARY UNIONS.

The following Auxiliary Unions, in the state of New York, were organized with the aid of our Missionary, referred to on a preceding page, under the head of Vermont, the one at Middlebury, we believe has been in operation some time.

*Goshen S. S. Union.*—Rev. Reuben Hubbard, Pres. Gen. J. W. Wilkins, V. Pres. Mr. T. B. Crowell, Treas. Rev. Ezra Fisk, Goshen, Orange Co. Secretary, and three male and three female Managers. [No school.]

*Bloomingburgh S. S. Union*—Rev. S. Van Vechten, Pres. Lemuel Jenkins, Esq. V. Pres. Daniel Brush, Treas. F. Moseley, Bloomingburgh, Sullivan County, Secretary. [One school.]

*Middletown S. S. Union*, Rev. G. Stebbins, Pres. Mr. Liana Dobson, V. Pres. Dr. David Hanford, Treas. I.

**Littleton, Middletown, Orange Co.**  
Secretary, and four Managers. [No school.]

**Scotchtown S. S. Union.**—Rev. M. Baldwin, Pres. John M'Williams, V. Pres. Samuel W. Brown, Treas. S. Millspangh, Scotchtown, Orange Co. Secretary, and four Managers. [No school.]

**Hopewell S. S. Union.**—Robert I. Crawford, Esq. Pres. E. H. Sears, V. Pres. William J. Barkley, Treas. G. Hunter, Wardsbridge, Orange Co. Secretary. [No school.]

**Montgomery S. S. Union**—Johannes Miller, Pres. Dr. Seth Capron, Dr. C. Fowler, Dr. P. A. Millspangh, Dr. H. T. Hornbeck, Dr. G. Eager, Vice Presidents. C. Borland, Esq. Treas. Mr. John Sears, Wardsbridge, Orange County, Secretary, and Rev. Messrs. John M'Jimsey, Jesse Fonda, Robert W. Condit, James B. Ten Eyck, Managers. [One school.]

**Middlebury, Vt. S. S. Association of**, Rev. Thomas A. Merrill, Pres. Gen. Hastings Warner, V. Pres. E. Brewster, Treasurer and Secretary, and sixteen Managers.

#### PENNSYLVANIA.

**Mercer Co. S. S. Union.**—James Nelson, Pres. James K. Caldwell, Treas. Thomas Anderson, Secretary, and nine Managers.

I am instructed [says the Secretary] to report to you the organization of the "Mercer County Sunday School Union." This happy event took place on the Fourth of July last, and was brought about by the recommendation and assistance of your indefatigable, zealous, and active agent, Rev. TIMOTHY ALDEN. This Union embraces the county of Mercer.

Since the Union was formed, there has been 13 schools organized, in connexion with it. At each of these schools one of the Managers has attended to assist them in their organization. Three of them were in operation before, and ten have been formed on new ground. In those thirteen schools there are 71 teachers and 482 scholars. Of those schools and many more, which we expect to establish, the Managers intend to give a detailed report, before the next annual meeting of the American Sunday School Union.

#### POETRY.

##### HYMNS. ANNIVERSARY.

Another fleeting year  
Has fled and passed away,  
Since we were taught to worship here,  
On this most holy day.

Years hurry quickly by,  
And we are fading too;  
And soon the year when we shall die,  
Will come upon our view.

If we are ready then,  
For us it will be well;  
Removed from this low earth of pain,  
With God in heaven to dwell.

But if we spurn at all,  
Then each departing year,  
Dreaded by us, will be the call  
Of death and judgment near.

While through another rolling year  
The care of God we trace;  
What bounties of HIS hand have crown'd  
Each moment of its space!

His mercy loads each passing hour,  
With some new mark of good;

And gives us, as our wants return,  
Our home, and clothes, and food.

Our lives, our health, and all we have,  
Our parents, and our friends,  
Are all among the bounteous store  
Of blessings that he sends.

Yet the rich treasures of his grace  
Are better far than they;  
Oh let us, from our inmost hearts,  
For these best blessings pray.

##### TEACHERS' MEETING.

Bless our labours, God of love!  
If thou bless not, all is vain;  
We would look to thee, above,  
For a shower of heavenly rain.

Then the seed shall spring and grow;  
Strong the plant, and deep the root;  
And a garden bloom below,  
Full of sweet and sacred fruit.

Bless our labours,—thou alone  
Canst a heav'nly blessing give;  
Deign, oh deign, this work to own!  
Then these plants of grace shall live.

EDMESTON.